The Search for Catholicity

—Michael P. Fogarty

THE Commonweal

THE STAKES IN ASIA

by William V. Shannon

NEW HAMPSHIRE SCRAMBLE

by Francis J. Keenan

Volume LX, No. 19 August 13, 1954 Twenty Cent

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

A Tradition of Single-minded Purpose

PURISSIMA brand candles 100% beeswax

MISSA brand candles 66⅔% beeswax

ALTAR brand candles 51% beeswax

ALTAR brand Blessed candles 51% beeswax

PURISSIMA brand Paschal candles 100% beeswax

SANCTOLAMPS

SANCTOLITES

LUX DOMINI SANCTOLITES conforming to Canon Law 1271

PONTIFICAL brand frankincense

KWIK-LITE prepared charcoal

MARBLE brand POLAR brand and ONYX brand stearic acid candles

For nearly a century we at Will & Baumer have been guided by one inflexible policy:

To supply the Catholic Church with the finest church goods possible.

Some may interpret this as merely a principle of good business. We cannot deny that, in a narrow sense, this is true. But in a much broader sense, our basic motivations have been, and will continue to be, integrity, craftsmanship and a profound awareness of the noble purpose our products serve.

Will & Baumer
CANDLE CO., INC.

THE PIONEER CHURCH CANDLE MAKERS OF AMERICA

SYRACUSE BOSTON NEW YORK CHICAGO MONTREAL LOS ANGELES

PURVEYORS TO THE VATICAN BY APPOINTMENT

THIS WEEK

Week by Week 451

The Stakes in Asia
by William V. Shannon 455

Scramble in New Hampshire
by Francis J. Keenan 459

The Search for Catholicity
by Michael P. Fogarty 461

The Screen
by Philip T. Hartung 463

Communications 464

Books 466

THE COMMONWEAL
386 FOURTH AVENUE
NEW YORK 16

EDWARD S. SKILLIN: *Editor*
JOHN COGLEY: *Executive Editor*
JAMES O'GARA: *Managing Editor*

Associate Editors:
WILLIAM P. CLANCY, WILLIAM PFAFF

Contributing Editors:
PHILIP BURNHAM
JOHN C. CORT
ANNE FREMANTLE
PHILIP T. HARTUNG
RICHARD HAYES

JOHN BRUBAKER: *Advertising Manager*

Published weekly, printed and copyrighted 1954, in the U. S. A. by The Commonweal Publishing Co., Inc., 386 Fourth Ave., New York 16, N. Y., MUrray Hill 3-9685. Entered as second-class matter, February 9, 1934, at the post office at New York, N. Y., under the act of March 3, 1879.

U. S. and Canada, $7 a year. Foreign, $9. Single copies, 20c.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

THE

Commonweal

week by week

CHINA POLICY

DR. Syngman Rhee, the battered, courageous and dictatorial President of the Republic of Korea, told the United States Congress last month that America should make war on Communist China in order to free North Korea. If Russia entered the war to defend China, "that would be excellent for the free world," Dr. Rhee said, "since it would justify the destruction of the Soviet centers of production by the American Air Force before the Soviet hydrogen bombs had been produced in quantity."

This proposal from a foreign chief of state, a man given unqualified praise by many critics of both Democratic and Republican Asian policies, produced a considerable state of shock in the Congress. Foreign heads of state are not supposed to propose war to the Congress. Political figures are not supposed to be carried away by their own logic.

The stunned circumlocutions of Congressional comment made it plain that Dr. Rhee was alone in his single-minded logic. But in his blunt way, he dramatized the problem which Mr. William V. Shannon defines in this issue of The Commonweal.

The United States is still drifting in the seas of China policy. The August 1 remarks of Under Secretary of State Walter Bedell Smith made it quite clear that we still are relying principally on threats —but now the threats are so qualified as to make it impossible for China to call us on them, short of direct attack, as it did in Indochina. In so far as domestic politics are concerned, this is a fairly safe course of action for the State Department. But when applied to the Asian situation, these threats are only slightly more meaningless, if that is possible, than the rhetoric which preceded the fall of Viet Nam.

This magazine has been criticizing America's Asian policy for the last eight years, and the criticism has been essentially the same all along. As late as 1950 our position was that Mr. Acheson's pause "to let the dust settle" was going to prove to be the pause which would let the fate of the world be settled. The Korean war intervened; stalemate came and then an armistice. It seemed that the time had come for a new drive to organize the defense of Asia.

But defense is not only expensive, it may be challenged and then comes fighting. The Eisenhower Administration had taken a long, calculating look at what the loss of China and the fighting in Korea had cost the Democrats, and they had learned their lesson. They contented themselves with threats about "massive retaliation"—a phrase which may well join "they're really agrarian reformers" and "let the dust settle" in the index of the history of Asian Communist conquest.

NOW in the morbid heat of this summer, 1954, we are again at a crossroads. The United States has passed several of these crossroads in recent history; as a matter of fact it may be that we keep passing the same crossroads—and keep taking the wrong turn. This Administration has thus far shown signs of a new technique for dealing with the crossroads problem: it talks about going one way while quietly sidling down another.

That is where Dr. Rhee comes in. He pointed out one of the several roads—the road which many Republicans had indicated interest in following—and described the destination and the nature of the journey. In doing so he eliminated that road, for no politician in his right mind will play fast and loose again with Dr. Rhee's ideas; Dr. Rhee *means* what he says.

Preventive war is eliminated as a possible course of action for the United States. Two other possible routes remain, the two described by Mr. Shannon: Senator Knowland's and Admiral Radford's policy of constant pressure against China, and the British policy of calculated coexistence.

The two courses are not being examined in public; they are not even being presented to the public. But while Under Secretary Smith warns China that we will not permit further aggression,

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

the Administration shows no sign of taking the strong measures necessary for implementing the Knowland-Radford policy. One gets the distinct impression that once again the State Department finds that talk is less risky than a resolute, clearly-defined policy.

ATOMIC ENERGY BATTLE

THE most clear-cut domestic issue between the major parties concerns itself with control of the nation's electric power resources. The Republicans have also differed with their predecessors in office on such matters as government economies and relief for individual and corporate taxpayers. Nor are all Democrats in Congress against the Administration in its power policy. Yet by and large the TVA and AEC point to what does divide the New Deal-Fair Deal program of the Democrats from a Republican domestic revisionism which carries on most of the Roosevelt-Truman policies.

The thirteen-day filibuster conducted by Senate Democrats on the new atomic energy bill was therefore a proceeding of first-line importance. It dramatized a basic difference in political philosophy on the question of natural resources. By this step the Democrats have laid a foundation for future political campaigns, particularly in those states where electric power is a lively issue. In the course of the debate the opposition even made a brave attempt to add an amendment which would rescind the President's order that the Atomic Energy Commission purchase electric power from private companies instead of from TVA. Although this proposal was defeated, it kept the main issue before the public eye.

As far as the bill itself went, the Democratic filibuster—and the determined opposition that it embodied—performed a signal service. The Democrats did succeed in incorporating several amendments which will regulate the operations of private companies in this future industry. One, which was adopted by a very close vote, permits the Atomic Energy Commission, the TVA and other public agencies to produce this new type of electric power on their own. Such a "yardstick" (or potential yardstick, for these agencies will not necessarily avail themselves of this permission) is designed to protect the public from exorbitant rates. Likewise useful to the same end is the added provision that public power systems are to have a preferential status when it comes to purchasing atomic energy.

The opposition also succeeded in raising from five to ten years the period during which major inventions for the production of atomic energy must be licensed by the AEC for common use—after which patent rights (and royalties) are to revert to inventors and owners.

The Atomic Energy bill of 1946 was enacted primarily for military purposes; it was concerned, with this new energy source as a weapon. Its use in civilian production obviously calls for new legislation. The battle in the Senate over its provisions revolved around the question whether this tremendous new source of useful energy should be developed primarily for private profit or for the nation as a whole. The fact that twelve billion dollars of taxpayers' money has already gone into the Government's atomic researches had a lot to do with the conviction that certain private interests should not be permitted to make large profits at government expense. And the unplumbed potentialities of this vast new field lent force to the opposition slogan that the bill as proposed by the Administration represented "the biggest give-away in history."

The filibuster is a curious democratic device often resorted to by determined private and sectional interests in the United States to thwart the will of the legislative majority. The process itself, with its time-consuming speeches and readings on any conceivable subject before an inattentive tiny handful round-the-clock often verges on the bizarre. But the Senators whose filibustering and other tactics forced a more deliberative consideration of the provisions of the new AEC bill and got some important modifications put through were serving their country well. As subsequent political campaigns are fought on basic domestic issues and the world of atomic energy opens up for general use, the Senate filibuster of July 1954 may prove historic.

NEXT WEEK

MICHAEL HARRINGTON writes about Emmanuel Mounier's positive attitude toward modern technology.

"One reason for this is the nature of the criticism that has usually been directed against technology (Bernanos, for instance). It is precisely in terms of prophecy, and thus shrill, absolute, a cry rather than the initiation of a discussion. But its greatest deficiency is that, having made a frightening and often an accurate appraisal of the potentialities of modern technology, it then suggests a "return" to some previous idyllic state of society. The element here which angers a man like Mournier is that he realizes that such a return is impossible, that society *will* move forward, even if toward barbarism. History, as W. H. Auden has remarked, does not say, 'Alas.' . . ."

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

ECHOES OF THE BRANNAN PLAN

THIS magazine was among the many to express doubts as to the practicability of the subsidy plan proposed by Charles F. Brannan, last Secretary of Agriculture under the Truman Administration. It was disquieting for one thing, that no serious estimate of the cost was ever specified. Opposition in Washington was widespread, and it soon became apparent that this method of tackling America's perennial surplus problem was not politically feasible. It was dropped.

The surplus problem has persisted and even become more acute despite record droughts, new dustbowls and a steadily increasing population. Neither the Administration nor its critics have succeeded in coming forward with a promising farm proposal. Every so often the question is raised whether after all there may not have been something in the basic idea of the Brannan Plan.

In the New York *Times* Sunday magazine of August 1, for example, staff member C. B. Palmer writes from the Kansas wheat belt about a successful, large-scale farmer with specific ideas on how to meet the chronic surplus problem. The key to his scheme is a "domestic parity" plan which would accord one hundred per cent parity to the half billion bushels of wheat that are domestically consumed, with the Government providing a fund for distribution to the growers which would represent the difference between the free market and full parity price. Also the other half billion bushels of wheat the United States produces would be sold (to whom?) on the free market. Presumably this would allow purchases by and for private agencies for distribution where most urgently needed here and overseas.

There are other devices suggested by this enterprising Kansas farmer—among them the idea that subsidies should vary for high-grade and low-grade wheat, or for what is produced for bread and what is produced for fodder. But the main element in his scheme is clearly an echo of the Brannan Plan, which continues to have its supporters in the nation's rural areas. Perhaps it would be well to give its basic idea a second look.

NEW BOOKS

IN September the Alfred A. Knopf company will publish the first of its new Vintage Books. This, then, is a good time to note the innovation in publishing which Doubleday produced with Anchor Books and Knopf now forwards with Vantage series.

A year ago Doubleday published the first of Anchor's paper-bound volumes, handsomely designed and printed, selling for prices in the neighborhood of a dollar. In price, as in size, these books were a compromise between the drug-store paperbacks and ordinary hard-cover books. What was important about these books was the list of titles. The pioneers in the serious reprint field, the Modern Library (Random House) in particular, had tended to concentrate on conventional classics. Anchor turned more to the modern classics. The Anchor list includes W. J. Cash's *The Mind of the South*, Francis Ferguson's *The Idea of a Theater*, a collection of Orwell's essays, and Edmund Wilson's *To the Finland Station*, among many others.

Now Knopf has turned to its own imposing backlist, and is reprinting in Vintage Books' first series, Tocqueville's *Democracy in America* (one of the real unread classics), and eight others.

Noonday Press is also entering the field and in the spring of 1955 will begin publication of a comparable series, Meridian Books, tentatively including in the first list Maritain's *Creative Intuition in Art and Poetry*.

A parallel development also of interest to Catholics is the publication of Doubleday's new Image Books—reprints (in the conventional pocket size) of serious Catholic works. Among the first titles are Karl Adam's *The Spirit of Catholicism*, Bernanos' *The Diary of a Country Priest* and an edition of Saint Thomas. Anton C. Pegis and Etienne Gilson are associated with this series of books.

These most recent developments in the astonishingly successful popular reprint field are not only rewarding events to the American reader, but signs of real significance about the character of this popular culture of ours—curious, boisterous, superficial, yet shot through with veins of great richness.

TROOPS ON THE GROUND

PART of the emphasis air-power has lately received in our defense policies has undoubtedly been due to a healthy respect for its obvious potentialities. Another reason for the emphasis has been the fact that it is easier and cheaper, money-wise and politics-wise, to concentrate on air power than it is to maintain a large army of soldier-citizens. But as General Matthew Ridgway recently pointed out, the United States is overdue for a serious re-examination of our present policies.

Massive retaliation is a last-resort weapon. Its threat may help to keep the Russians from direct attack upon us or our principal allies. But it will not keep the Communists from nibbling us to death,

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

simply because we cannot and will not use the full force of our destructive power in areas like Indochina. We need air power, but we also need stronger ground forces.

The present situation is a subtle invitation to war. There will be other acts of aggression, other Koreas and Indochinas as the opportunity arises, and the Communists continue to move in where they can. To meet this threat, we need a mobile striking force that is strong enough to check local Communist acts of aggression on the spot.

If we have this expanded ability to send troops into danger spots, the chances are good that we will not have to use them. Without enough forces at our disposal we invite the Communists to take risks at good odds.

WHEN INDUSTRIES MOVE

THE company town has long been on its way out, but America has many one-industry towns —more than most people think. Only when technological change or local conditions force a town's major industry to move do non-residents realize the extent of such dependence. Almost overnight thriving towns can become silent. Men are idle, retail sales fall off, and stores close their doors. The bottom drops out of the real estate market; no one wants to buy in a town which faces a hard period of transition and which may end up a near-ghost town.

Too often in the past, industry has failed to do what it should in such situations. Many business leaders have treated such moves as purely company business, involving only the dollars and cents of the stockholders; they made their move without trying to cushion the shock for the community in which their plant was located and for the families of those they employed. Lately this attitude has undergone a slow transformation, and a recent happy example of what can be done is worth noting.

In a short time the Westinghouse Electric Company plans to close one of its plants, located in Sunbury, Pennsylvania; the operations now carried on there will be shifted to another Westinghouse plant. What this move means for Sunbury is drastic and easily understood; one worker out of every seven in Sunbury is now employed by Westinghouse.

A firm of outside experts had advised Westinghouse to close its plant. To help the community meet the coming crisis, Westinghouse is paying the same firm of consultants to advise Sunbury on the problems posed by the move. At the same time the company is offering its plant rent-free until next February to any firm able to provide a minimum of one thousand jobs for local residents after Westinghouse leaves.

All this will not solve Sunbury's problem completely. But it will be a big help, and it surely is a significant step in the right direction. According to the firm of consultants involved, this is the first time any of its many industrial clients has ever asked them to work out plans for the town and people being left behind. It would be fine if the idea would spread.

JUST THE FACTS

RECENTLY N. Y. Police Commissioner Francis W. H. Adams delivered a blunt warning on the state of crime in that city. New York, he said, is "on the verge of becoming a community of violence and crime." To drive his point home, Commissioner Adams cited a few statistics. During the first six months of 1954 there has been an increase of about eleven per cent in major crimes; by the end of this year, he warned, there will be 114,000 serious crimes committed against the persons and property of the city's citizens.

To dramatize his warning, Mr. Adams added some grim statistical notes. Before the end of the day on which he spoke, he warned, one New Yorker would be murdered; twenty-seven persons would be feloniously assaulted; three women would be raped; one hundred and forty burglaries would take place; forty cars would be stolen; thirty-one people would be held up and robbed on the streets; sixty-nine grand larcenies would take place.

Such figures appear shocking enough. But all that is really unusual about them is the fact that New York has a Police Commissioner blunt enough to point them out. The same pattern of increasing crime is apparent in cities large and small all over the nation.

Almost everyone has some idea about how the problem should be attacked on a long-range basis. But on the short-term basis there is little room for disagreement. In New York and in most other American cities, the police departments simply do not have enough men to cope with the crime situation.

Good police forces cost money. But as Mr. Adams pointed out, even in terms of dollars and cents crime costs money too. The property loss suffered by New Yorkers in one day's crimes, for example, would total more than $140,000, enough to pay the salaries of twenty-eight policemen for a year. Bringing police departments up to their needed strengths and raising pay-scales takes money. But the cost is not as great as the price of neglect.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The Stakes in Asia

THE TIME HAS COME FOR A NATIONAL DEBATE ON HOW MUCH WE ARE WILLING TO PAY TO WIN THE BATTLE FOR THE ORIENT.

WILLIAM V. SHANNON

MENDES-FRANCE'S aphorism "to govern is to choose" is as applicable to this country as to beleaguered France. America now confronts grave choices in the Far East. We are not making them. What is more disturbing, we are neither debating alternative policies nor even facing up to the necessity for them.

For the past five years, the real issue in Asia has masqueraded in this country in the form of an intermittent, ill-tempered and inconclusive debate over whether the United States should grant diplomatic recognition to the Communist government in China and permit its admission to the United Nations. These two questions, though not unimportant in themselves, are definitely secondary. The debate on them has been so irascible, and the decision so long delayed, because any decision is implicitly a national commitment on a greater issue.

That greater issue is whether this country is going to attempt to destroy or at least constrict and diminish the power of Communist China or whether it is going to accommodate itself to that power. Stated another way, the question is: Are we to treat Communist China as an outlaw government which we seek to undermine by direct attack or prolonged attrition, or are we to accept it as we do Russia—as a permanent regime with which outwardly peaceful relations are a present fact and improved relations a long-term goal?

Several circumstances have conspired to block a straightforward consideration of this basic problem. Most important was Communist China's intervention in the Korean War and the subsequent branding of China as an aggressor nation first by the United States Senate in a unanimously passed resolution and then by the United Nations General Assembly. Former Secretary of State Acheson epitomized American policy in 1951-52 by stating that Communist China must not be allowed to "shoot its way into the UN."

That policy, however, represented an *ad hoc* decision binding only for the duration of the Korean War. With the end of the war and the impending truce in Indochina, the questions of China's recognition and admission to the UN have once more surged to the surface. They were a major topic of the Eisenhower-Churchill conversations in Washington at the end of June. India, Burma, and several other non-Communist nations already have at least superficially amicable relations with Mao's government. Britain and most of our other Western European allies would like to put their diplomatic relations with China on a normal basis and they look forward to greatly expanded trade.

The Eisenhower Administration, in the face of these pressures, has chosen to stand pat for the time being. However, Senator Knowland, the Republican majority leader, has reacted with what is, in effect, an ultimatum to our allies and to the Administration. Knowland announced that if the General Assembly voted to admit China to the United Nations, he would resign as Senate leader so as to be free to conduct a campaign for American withdrawal from the UN.

Adlai Stevenson in reply has backed up President Eisenhower's simple adherence to the status quo and suggested moreover that these questions should be left to our diplomats as negotiable issues in their bargaining with Russian and Chinese leaders.

NEITHER Knowland's statements nor those of his adversaries are entirely helpful in clarifying the underlying issue of our long-term relations with Communist China. Knowland's declaration only served to underscore the totemic character of the recognition-and-admission issue. He and his associates have converted opposition to Communist China on these points into a test of one's personal opposition to Communism.

This confusion of the particular with the general has not served Knowland's interests well for he is, after all, not really interested in just blocking Communist China from achieving diplomatic status and admission to the UN. For him, these are only the preliminary steps to the mounting of a general counter-offensive against Communist China. In the same Senate speech in which he issued his ultimatum, he asked:

> Can any responsible statesman believe that the Communists will be easier to deal with when they

Mr. Shannon, co-author of "The Truman Merry-Go-Round," is a Washington correspondent of the New York Post.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

have added to their atomic stockpile and means of delivery, their manpower and their resources during the next five years?. . .

Will nations which have been conditioned to not risking in Viet Nam be more prepared to risk in Cambodia, Laos, Thailand, Burma, Malaya, India, Pakistan, Formosa, Japan, Indonesia, the Philippines, Australia and New Zealand? Will not some of the same arguments be used by certain neutralist nations to paralyze collective action?

Will the argument not be repeated a dozen times that the danger of atomic destruction is not worth the risk of involvement in far-off places?

Where is a line to be drawn?

Is the American public to first fully realize the grave consequences of the chain reaction now in process only when future demands are made on us for Alaska and Hawaii?

This was not an argument for a preventive war against Russia, as some have interpreted it. It was a call for resolute firmness in dealing with any further Communist expansion. It was more specifically directed against Communist China, which in Korea, Tibet, and Indochina has been actively expanding its influence in the last four years, rather than against Russia, which has been passive since its seizure of Czechoslovakia and the abortive Berlin blockade of 1948-49. In one sense it was a call for a return to that Truman-Acheson policy of containment which led to our intervention in Korea in 1950 and which the Eisenhower Administration abandoned when it failed to intervene in Indochina. This was its essential meaning even though Knowland did not, of course, describe it in those terms.

It is unfortunate that Knowland only raised the hard questions and once more drew back from sketching the costs and consequences of the policy he favors. His only comment in this direction was the rather vague statement that "the alternatives are not easy. We should thoroughly understand that the cost of facing the cold hard facts of life will be many times as great then as they are now."

He might well have added that the cost of facing "the cold hard facts" right now will be many times greater than the country may care to realize. He did not point out the folly of the Administration's preoccupation with tax cuts and a balanced budget in this critical time. Indeed, only a few days earlier, he supported the Administration's decision to cut back our army to seventeen divisions.

YET, on balance, Knowland was more entitled to play Cassandra than most of his colleagues. If he is often narrow in his outlook, he is also personally incorruptible. Unlike the Vice President and many other politicians, he has rarely, if ever, pandered to popular prejudices and misconceptions on Korea and other Asia issues. He supported assistance to Europe, he supported the Korean War even when it was going badly, and he urged prosecution of the war to win victory clear to the Yalu. He attacked Communist China in 1949 even though the San Francisco Chamber of Commerce and other influential California business interests had gone on record in favor of recognition and a resumption of trade. Whatever one may think of Knowland's advice, he has two of the prerequisites of a prophet: integrity and consistency.

One may criticize Knowland for the needlessly peremptory tone he adopts toward our allies, but it is not a compelling argument to say that his militant views would necessarily fail because they do not enlist the enthusiasm of other countries. There is no use gainsaying the fact that no country would have intervened in Korea if the United States had not and that this country did most of the fighting. It was both preferable and advantageous for the United States to go into Korea under the aegis of the UN, and several of our allies played honorable and important roles in the war, but it was nonetheless primarily an American enterprise. Any future United Nations' military action to defeat local aggressions by the Russians or Chinese is likely to be similar in character.

Knowland's views take on added importance because they are close to those shared by Admiral Radford, chairman of the Joint Chiefs of Staff, Walter Robertson, Assistant Secretary of State for Far Eastern affairs, and other highly placed officials, though not by the President or the Secretary of State.

It is generally the view of this group that "peaceful coexistence" with Russia and China is in the long run impossible. They regard Winston Churchill as having, in Edmund Burke's phrase, "a disposition to hope something from the variety and inconsistency of villainy rather than from the tiresome uniformity of fixed principle." This country, they believe, might be able to arrange a settlement with Communist China which would secure a measure of stability in Asia for the next generation, but this would be more to the advantage of the Communists than to ourselves.

The Chinese would gain their most priceless asset—time. In twenty years, with the aid of machinery and technical advice imported from the West, China might be able to take its place beside Russia as one of the great industrial powers of the world. What Russia did between 1919 and 1939, China could presumably accomplish between now and 1974. Rapid industrialization is certainly Mao's chief objective. China is already known to be building reactors to produce fissionable material and is trying to enter the atomic race.

It is the view of some in the Pentagon that the United States and its European allies would perhaps have less than an even chance of defeating an indus-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

trialized Russia and China in war twenty years from now.

To frustrate the consolidation of the Chinese revolution and the industrialization of China, this group advocates a program of maximum pressure. The hope is that military defeats along the Chinese perimeter, a naval blockade, an embargo on trade, and relentless political pressure will keep Mao's regime off balance, and together with the famines, and the purges and other difficulties incidental to establishing a totalitarian state, may topple it altogether.

ONLY in this larger context of our relations to China do many lesser issues fall into place. General MacArthur, for example, since he shared the Radford-Knowland view, advocated the acceptance of nothing less than the unification of Korea. First Truman and then Eisenhower, since they did not share this view, were content to settle at the 38th parallel. Only if one had hopes of undermining the Communist regime in China by inflicting a serious military defeat did renewing the war above the parallel make sense, for otherwise no national interest justified the one hundred thousand or more casualties which the Chinese would have exacted from our forces in a second attempt to reach the Yalu.

This spring, Radford persuaded the President to send American Air Force technicians to Indochina. He favored an American air strike to relieve the defenders of Dienbienphu and ultimate American intervention on the ground, if necessary. The President, after much wavering, rejected this counsel.

Unfortunately, the Korean issue became wrapped in the irrelevant slogan of "there is no substitute for victory" and the proposed Indochina intervention became entangled in the irrelevant "falling dominos" metaphor. Wars, after all, are fought to victory or ended with a negotiated peace depending on which better serves the nation's interest. Nor does Indochina's partition necessarily mean the inevitable collapse of the other Southeast Asia countries. Countries are not inanimate counters in a game.

The significance of China's recognition and admission to the UN has been similarly distorted and exaggerated because this country has not faced the real underlying issue. It would seem to be the ironic fate of all discussion of Asian issues in this country in recent years to become entombed in cliché and metaphor. Probably no other controversy in the last decade has bred more fanaticism and obscurantism.

The reasons are not difficult to discover. The fall of China to the Communist revolutionaries was the major postwar disaster for the West. The leaders of the Democratic Party and its adherents and apologists naturally do not wish to dwell on this subject. Although they were in no sense entirely responsible, it is obviously more pleasant for them to proclaim their triumphs in Europe than to defend their defeats in Asia.

The Republicans, on the other hand, scored heavy political gains in 1950 and 1952 by their exploitation of the nation's Far Eastern mistakes and difficulties. In office, they have discovered that the problems are more complex and stubborn than they led the public (and probably themselves) to believe.

The defenders of the Truman policy have sought to exculpate themselves by a counter-offensive on several levels. They have offered systematic exposés of the entrenched corruption and arbitrary quality of Chiang Kai-shek's government. On a more sophisticated level, they have argued that there was little more we could have done to prevent the China tragedy. China, it is said, is too vast to have been saved except by the actions of its own people. The fact has been stressed that China was not ours and therefore we could not have "lost" it. In essence, this viewpoint has regarded critics of our 1945-49 policy as, in D. W. Brogan's phrase, the victims of "the illusion of American omnipotence."

YET these arguments would appear to be, to greater or lesser extent, irrelevant. Corruption and autocracy are not the decisive factors in our relations with a foreign power. They were and are present in Greece, Spain, Yugoslavia, and other countries.

We did not, of course, literally possess China and in that limited sense could not be said to have "lost" it. But neither did we own Greece or Turkey or Korea. We acted in those countries because our national interest was involved. Our interests were far more vitally entangled in the fate of China and we failed to protect them.

If the cost of rescuing our national interests in China would have been many times greater than it was in Greece, it can only be said that the stakes were correspondingly high. Probably all of China could not have been saved, but even if only Manchuria and central and south China were in friendly hands, America's position in Asia would be far more secure today than it is. The Korean War would not have occurred. The Indochina border could have been sealed off and victory ultimately achieved there. Tibet would not now be occupied and India menaced. Southeast Asia would be safe from attack. Japan would have through trade with the Chinese mainland the basis for a viable economic

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

life. Conceivably, the cost of intervention in China would not have been greater than the number of troops lost in Korea or than the many billions of dollars already expended in aid to Korea, Indochina, Formosa, Pakistan, and Japan.

Only massive American military intervention would have prevented China from falling to the Communists. It would also have required imaginative political decisions of extraordinary scope and daring, perhaps involving even the forced ouster of Chiang and his replacement by a younger generalissimo who knew how to fight. No one in either political party advocated such a course in the 1946-48 period. The published diaries of Senator Vandenberg and the speeches of Republican leaders in the Eightieth Congress make that clear.

The Eisenhower Administration has thus far dabbled with expedients. It "unleashed" Chiang Kai-shek's forces on Formosa and attempted to denounce the Yalta agreement. It discovered the one venture profitless and the other unwise. It concluded the war in Korea but did nothing to safeguard Indochina from the Chinese strength which was thereby freed. It rejected conventional military action on the theory that Korea-type wars were "nibbling us to death" only to discover that massive atomic retaliation was unsuited to the realities of Indochina.

AFTER twenty months of Eisenhower Administration policy, therefore, we are back at the same stalemate. If anything, the options and opportunities open to us are fewer and less promising than they were in January, 1953.

Our present policy of drift is untenable. Only two courses of action appear feasible. One is the policy of maximum pressure advocated by Knowland. The other is the policy of accommodation to stubborn fact urged by Churchill.

Each course entails serious risks. But only a candid examination of the China tragedy and the risks inherent in each policy can begin to resolve our dilemma. (Needless to say, Vice President Nixon's relapse into the state of wretched demagogery from which President Eisenhower's 1952 victory promised hope of deliverance is no contribution whatever. Partisan recrimination is not the door to statesmanship.)

It is probable that the Eisenhower-Dulles wing of the Republican Party as well as the majority of opinion in the Democratic Party believes that Churchill's view will ultimately have to be followed. It is important to emphasize, however, that this does not mean that either Churchill or any important figure in this country accepts that alternative for the same motives as animate Aneurin Bevan and other European neutralists. The Chinese Communist leaders are Stalinist totalitarians intent on establishing a Russian-type system in their country by means of terror and police control. A policy of recognition and increased trade may be the only feasible course within the limits of our own and our allies' power at this time. This country could pursue such a policy without entertaining any Bevanite delusion that it would be likely to diminish the totalitarian character or the anti-Western hostility of the Communist Chinese.

The strongest argument for a policy of accommodation is that this is what our allies and the undecided neutrals prefer and that in long-range political terms (as distinguished from short-run military terms) no great objective can be attained save in concert with those allies and those neutral powers. Assuming that China is irretrievably lost, this country may well be able to best defend our remaining interests in Asia by allowing India and other neutralist nations to experiment with the perils of coexistence. Such nations may be able to discover their real community of interest with the West only by experience.

If a Far Eastern Locarno would not be worth the paper it is written on, some nations nonetheless may have to discover this for themselves.

In any event, the underlying issues in our China policy are worth examining. To make recognition an unimpeachable totem is only to stall for time in the hope of finding a more opportune moment for a war-like policy later. On the other hand, to classify recognition as merely a pawn in diplomatic negotiations is to imply that a national decision on the larger issue has been made when, in fact, it has not. Rather we should now have a national debate which confronts the fundamentals.

Such a debate might consider these questions: What are the probable military costs of the Knowland-Radford policy? How likely is a program of maximum pressure to achieve even its minimum goals? If China is recognized and admitted to the UN, what are the chances of a break between China and Russia? What approximately is China's industrial potential and how soon is she likely to become a major industrial power? If a settlement is arrived at with China, how can we best utilize the time we gain? What can the U. S. do to strengthen our position with India? What can we do to solve Japan's economic troubles? Granting China's power and hostility, is our present military posture adequate?

It is time these and similar questions were asked and honestly discussed by men of both parties. Here it would seem is the supreme opportunity for President Eisenhower to exercise leadership by opening the discussion and setting for it the highest possible tone. Foreign heads of state and Congressional leaders representing only themselves cannot much longer be allowed to dominate the debate on issues of such gravity in the life of the nation.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

FROM WASHINGTON

Scramble in New Hampshire

ON July 24, 1953, Senator Charles W. Tobey of New Hampshire died in Washington. He collapsed shortly after lunch in the Senate dining room, was carried to a cloakroom and from there to the Bethesda Naval Hospital where death came that evening. But as he lay on the sofa just off the Senate floor, with the knowledge of death certain within him, he protested to an aide and close friend who had rushed to his side, "I can't die now, Bob; there's so much to be done, and so many who are depending on me."

Today, one year later, it is clear that his death has set loose within the State of New Hampshire forces which may well upset all that this grand old man had stood for. Independent, aggressively liberal, a man with a simple but strong social conscience, a determined supporter of President Eisenhower, Senator Tobey, by his untimely death, may account for the addition to the Congress of two Senators and a Representative who share the narrowest kind of political partisanship and an open hostility toward the President and his wing of the Republican party.

The gentlemen in question are: Senator Styles Bridges, President Pro Tempore of the Senate and chairman of its Appropriations Committee, who, without opposition in the Republican primary, seems assured of a fourth six-year term; Wesley Powell, a highly successful lawyer and lobbyist who opposed Senator Tobey unsuccessfully in the 1950 primaries, is a former administrative assistant to Senator Bridges, and is one of three Republican candidates for the two-year remainder of Tobey's term; and Bert Teague, also a former Bridges staff associate as well as campaign manager and administrative assistant to Governor Hugh Gregg, who is one of several Republican candidates seeking nomination to the Congress from the overwhelmingly Republican second district.

Under this situation lie two fundamental characteristics of New Hampshire politics. First, with the exception of the early Roosevelt years, Democrats have very seldom presented a threat to continued Republican control of the major political offices. Second, prior to Senator Tobey's death, the state's four Congressional seats had been held by men considered virtually unbeatable.

Congressman Chester Merrow in the first district and Congressman Norris Cotton in the second each had perfectly functioning, exceptionally loyal personal organizations—many of whose members were also active in other areas of Republican politics, but whose first loyalties were to the Congressmen. Senator Bridges, an organization man, had never been seriously challenged since his election as Governor in 1934 and his subsequent promotion to the Senate in 1936. In contrast, Senator Tobey, whose strength had been derived from a far broader constituency including both Democrats and Republicans, many of whose strongest supporters took no other active part in politics, was the weakest of the four in terms of intra-party backing, but undoubtedly had the greatest bi-partisan and independent strength.

Behind the impregnable four there had emerged by last year a considerable group of second-level Republican hopefuls, eager for a chance at the big-time, but apparently blocked by their elders. And the young and popular Governor, Hugh Gregg, presented a formidable front by virtue of his surprising majority rolled up at the expense of two other highly thought of primary candidates in 1952. Gregg was understood to be ambitious for greater things and was generally conceded the first shot at a Senate vacancy.

THEN, Tobey died. And a vacancy was created which pulled the plug from New Hampshire's political dike, upset the stability of Republican politics, encouraged a revival of Democratic activity, and set up the situation which today bodes ill for New Hampshire and the nation.

The first step which followed Tobey's death was the appointment of elder-statesman Robert W. Upton, a brilliant lawyer and New Hampshire's "Mr. Republican," to the Tobey vacancy. This was followed by Governor Gregg's unexpected announcement of his temporary retirement from politics. Then, Congressman Norris Cotton made his move with the announcement of his candidacy for the Senate seat. Upton followed soon after, announcing that he would also run for the two-year Tobey vacancy.

First man in the this race, however, was Wesley Powell, who curiously believed in his "right" to succeed Senator Tobey—in spite of the attacks he had heaped upon Tobey when he ran against him in the 1950 primary, and in spite of the decision the voters had then made between the two. With Upton and Cotton in the race, Powell soon found much of his top support gone. "Regular" Republicans, who had found it difficult to back Tobey, had turned to Powell four

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

years ago. But many had since been alienated by the extremist position adopted by Powell, by the abusive tactics used against Tobey by Powell's supporter, the Manchester *Union-Leader-Sunday-News,* and by Powell's decision to bolt the party after his primary defeat and run as an independent. For these people, both Cotton and Upton represented moderate, middle-of-the-road Republicanism; and both candidates were pledged to support the Eisenhower Administration.

Powell, nevertheless, has come back strong. The core of his strength is the extreme right wing of the Party—the bitterly anti-Eisenhower and pro-McCarthy Republicans led by *Union-Leader* Publisher William Loeb, of Reno, Nevada. (Mr. Loeb's position is characterized by a front-page editorial-telegram to the President he recently published: "No President in this nation's history has so dishonored the United States as you have. . . .") Powell is building from this basic strength by vigorous appeals to his own youth ("get a young man who can build up seniority in the Senate"), by exhibiting his attractive wife and children and collie, and by an endless shaking of hands along the main streets of New Hampshire's towns and villages. But most important is the compelling simplicity of Powell's plea that what we need are "patriotic" young American veterans in Washington, who can right all that is wrong. Like McCarthy, his pitch is essentially un-partisan, and like the Wisconsin Senator whom he so greatly admires, Powell practices an accomplished demagoguery together with a smooth and charming manner. Should Powell win the Senate seat he so badly wants, the nation can expect a dazzling performance.

And Powell *can* win. It is generally conceded in New Hampshire that either Senator Upton or Congressman Cotton, alone, (running a two-man race) could beat Powell comfortably. Together—with no appreciable differences in points-of-view, with similar records, with backgrounds of long Republican activity, and sharing the same constituency—Upton and Cotton may easily so split the vote as to allow Powell to win on September 14. On-the-spot observation indicates that this is actually happening. Cotton and Upton are drawing their support principally on a personal basis, and few among their supporters do not readily express a preference for the other as opposed to Powell. Yet, Cotton and Upton share further characteristics: each believes he is the proper candidate; each is a stubborn man.

MUCH the same game is being played in the second Congressional District, vacated by Cotton. Here at this writing, no less than six Republicans have announced their candidacy, while no Democrat has yet been persuaded to offer himself as a party sacrifice. However, only three of the candidates are important—Perkins Bass, quiet, able, self-effacing lawyer, and former President of the State Senate (the New Hampshire equivalent of Lieutenant-Governor); Stanley Brown, also an able lawyer, a vigorous speaker, and a former State Senator; and Bert Teague.

Bass and Brown are expected to draw from much the same part of the electorate: both are classifiable as "liberal" Republicans, and both are internationalists and articulate supporters of President Eisenhower. Both were supporters of Senator Tobey in the 1950 primary. They are split, however, on one issue, Bass' sponsorship in 1948 of a resolution adopted by the state legislature, and later retracted, endorsing the principle of some form of ultimate world government. Bass' connection with the United World Federalists has thus been selected as the issue—by all the candidates—notwithstanding the fact that the ideals and efforts of UWF members have been highly praised by President Eisenhower. On the other hand, Bass and Brown are joined in condemning Teague's neo-isolationism, particularly his avowal of the Knowland plan to withdraw from the UN if Communist China should ever be admitted. Teague's isolationism, however, goes far beyond this point.

Lurking behind this political scramble has been the inscrutable Styles Bridges—by wide agreement the luckiest man in New Hampshire politics. Had Tobey not died, Bridges stood to be the prime target this year. With probably more irons in the fire than any other U. S. Senator, Bridges had been getting his fingers singed in a succession of political scandals: his acceptance (for a long while unknown) of $35,000 a year as "neutral" trustee of the United Mine Workers Welfare and Retirement Fund and his unbroken support of John L. Lewis in that position, his close association with convicted influence-peddler Henry Grunewald, and his frequent intercessions before the Internal Revenue Bureau on behalf of Hyman Harvey Klein (whom he claimed he never met), Baltimore liquor czar who has recently been indicted in the largest tax evasion case in U. S. history. His long record of support for Senator McCarthy was getting closer scrutiny as McCarthy's popularity began to dwindle. In short, those in New England who had long considered Bridges unbeatable were re-assessing the situation. Congressman Cotton, Governor Gregg, and Perkins Bass were understood, at one time or another, to be readying themselves for the plunge against "the stylish fellow." And Senator Tobey, who long ago had given Bridges (then a bright, young hopeful of the Bass-Winant-Tobey liberal Republican school) his start in politics, had decided to throw his weight against Bridges.

No more astute politician has ever come out of New Hampshire than Bridges. He has made a fetish of never offending anyone if it could be avoided and,

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

if unavoidable, he has spared nothing to re-cultivate the injured party. Determinedly organization-minded, Bridges always worked so closely with the official party structure in New Hampshire that it became, in effect, indistinguishable from his own. And he painstakingly developed the reputation, unchallenged by anyone in the state, as the man who could get things done in Washington. No request has ever been too small, or, presumably, too large. The convertability of this labor in terms of votes and campaign contributions is obvious. It's awfully hard to oppose a man actively after he's gone out of his way to be of help. In this sense, Bridges has had an enormous number of moderate, even liberal-minded people—potential opponents—beholden to him.

To defeat Bridges would have required the total concentration of all his opposition. Then, Tobey died. Another Senate seat was opened, thereby distracting attention from the Bridges fight; and the principal choices from whom an opponent would have come have chosen to run another race—a simpler way to political advancement. Thus, for New Hampshire in 1954, it's every man for himself.

FRANCIS J. KEENAN.

FROM BRITAIN

The Search For Catholicity

Cardiff

A FEW years ago there was not, so far as I know, any such thing as a Catholic head of a social science department in any British university. Now there are about half-a-dozen, and a weird and wonderful lot they are.

Among them are men and women, born-Catholics and converts. They have learned their craft anywhere from Cardiganshire to Australia, by way of the primitive tribes at the back of beyond. And they can tell you about anything, from the economics of milk to European revolutions, from the CIO to the kinship system of Samoans. But one similarity about them leaps to the eye as soon as you list the departments they head. They have all come by devious routes to hold the same sort of job. Work in the fields of anthropology, education, psychology, international relations, industrial relations, and rural economics—it is always the jobs with a wide outlook, closer to the roots of life and less specialized than that of, say, the expert in political theory or international trade. You might say that farm economics is as wide as you want to make it, and I think it is enough to say that one of the two professors in question is Colin Clark; and no one could take a much broader, more synthesis-centered, or more humane view of economics than he does.

I do not mean that it is a mortal sin for a Catholic to become the world's leading expert on monopolistic competition, or to join the happy Cambridge band which has recently measured the elasticity of the demand for fish and chips and proved that dried fruit, to the average consumer, is a substitute for apples but a supplement to bananas. In a world where the Christian synthesis made up the warp and woof of everyone's personality, Catholic fish-and-chip elasticity measures could purr away with their Holleriths the whole week through and turn up at Mass on Sunday with the consciousness of duty well done. But in the world we actually live in, if you happen to be a Catholic and to have a mind at all, you can never quite get away from the itch for catholicity. You do not simply want to achieve catholicity in your own ideas. You want to proclaim it; for the tremendous and impressive thing about the Christian way of looking at life is that it is as broad and comprehensive as life itself, and it loses half its power to impress when it is presented in bits and pieces instead of in all its catholic sweep.

You want to proclaim it officially, concretely, with reference to problems which people are otherwise interested in studying anyway; for that is how to get them to listen to you and take notice. And these two things go together (if you happen to be in a university) so that you want to speak in a lecture-hall or design a research project round a range of problems wide enough to give you the breadth of the Christian way of looking squarely at life. You may talk about fish and chips as the anthropologist does, one thing leading to another until the queue at the fish counter has swelled out into a review of the whole of society. And you want to be able to do it *ex-officio,* as it were, so you will not stop at the arithmetic of sales.

Of course there is a risk in going for the synthesis jobs. There is the tendency toward superficiality, of sticking one's neck out, of discrediting what one has to say by a lack of scientific solidity. The risk is less than it was, since synthesis is coming into fashion in the social sciences. We are all getting sold on teamwork and "looking at the total situation." And there is more there to synthesize than there was. But you still cannot do everything equally well.

To read Colin Clark's books is to have the world of economics spread out at your feet with a breadth and sweep such as no other student of that world can give you. But I also know what my colleagues at the Institute of Statistics used to say about Clark's statistics when they tried to take them to pieces for further processing. As for us industrial zoologists, as the Man-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

chester *Guardian* called us the other day, we bound from surmise to surmise over chasms of ignorance with the nimbleness of a gazelle. It is fascinating, catholic, and may even be science some day. You need to be a bit of a poet in this business, as well as a scientist; and you must not mind being told so by the scientists who really are scientists.

YET I am sure that we have been right in going for the broad, synthesis jobs. That is where what we as Catholics have to say and do can count most. And it seems to me, looking out from the academic groves, that this is not only relevant to professors. A very similar and important point emerges, for example, from the argument about Catholic participation in public life on which the Dutch Bishops' statement in support of the Catholic People's Party and Catholic trade unions recently focused attention.

Everyone knows that a powerful reason—nearly always *the* most powerful reason—for the original appearance of Christian social organizations in Europe was defense. There were the anti-clericals and revolutionaries to be beaten off, the schools to be saved; and the Christian organizations seemed the best way to do it. That defensive line is today pretty solidly held, as the strength of the Christian Democratic parties in particular shows, and cries are going up on all sides for a more offensive spirit. Today groups like Paul Vignaux's section of the French Christian trade unions, or the Catholic and Protestant groups in the Dutch Labor Party, argue that now that it is not merely a question of mere survival but of advancing to occupy new ground; the Christian message will be carried best and fastest if Christians spread themselves over a variety of more or less neutral organizations instead of bunching together on their own.

One answer to this of course is that there is still a need for defense. The old-style anti-clericals may be dying out, but the new-style atheistic humanists, or plain materialists, increase and abound. But another and better answer, which the Dutch Bishops and many leaders of Dutch Catholic and Protestant organizations have given, is that the Vignaux-Dutch Labor Party school do not comprehend the Christian social message. What is distinctive and compelling about it is not that it says something different from socialism or liberalism or conservatism or federalism but that it sums up all these, synthesizes them, and shows how and where they contribute to that complete and balanced picture of the world to which Christian revelation provides the key.

To compromise with the full roundness of this message, to accept the watering-down and compromises which participation in "neutral" groups entails, is therefore not merely to drop this or that item of the Christian message. It is to lose its main point.

To proclaim and demonstrate Christianity in social affairs it is necessary to build a specifically and unmixedly Christian force significant enough to do two things. It must catch people's attention and offer them a Christian view, whole and unadulterated, of their life and problems. And it must win enough power to demonstrate Christianity in action on a scale that counts. Personal and family Christianity is all very well as witness to one's neighbor. But the way to witness to Christianity in politics is for Christians as such to govern the country, or at least to be a powerful, independent, and noticeable enough force in politics to be able to get through to the average voter what a Christian political program means.

A Christian force need not be sectarian. It may collaborate actively with similar groups of other faiths, as Dutch Catholic or Protestant political, employers or farmers organizations or trade unions do. It need not even carry a Christian label, provided that it is in fact a force controlled by and largely made up of Christians. But it must be Christian, and so organized and concentrated as to win attention and power.

Of course, there is the risk, in practical affairs as in the academic world, of compromising the Christian message by the stupidities and disputes and ignorances inevitable in any really comprehensive effort to teach and apply it. But the risk is worth taking.

The Dutch Bishops do not charge against Catholic members of the Dutch Labor Party that they are bad Catholics. Nor do they deny the value of a few apostles who go out into the socialist wilderness to prepare the way of the Lord: though it is only fair to say that the heavy end of that job, in the Dutch Labor Party, was done by Protestants and not by Catholics. But they do charge that these men's witness is ineffective except as an offshoot from powerful, organized, and specifically Christian movements such as the Catholic People's Party and Catholic trade unions. They could never have done what they did had it not been for the strong Catholic and Protestant influences proclaiming Christianity full and unadulterated, and pressing in upon Dutch socialism with the force not of mere exhortation but of direct competition for votes and union dues. And if you run your eye around Europe and see what has been achieved by Christianity, whether at the social or at the strictly religious level, you will not have much doubt that the Dutch Bishops are right.

MICHAEL P. FOGARTY.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

THE SCREEN

LOOK NOW

IF THE studios are going to continue to spring such pleasant surprises as this week's adult entertainments, moviegoers won't be able to do too much complaining about summer fare. "Seven Brides for Seven Brothers" is one of those delightfully lyrical musicals with a refreshing kind of buoyancy that films are seldom able to capture in celluloid. Scriptwriters Albert Hackett, Frances Goodrich and Dorothy Kingsley started with Stephen Vincent Benet's short story, "The Sobbin' Women," and wrote an amiable screenplay about a farmer, the eldest of seven brothers, who went to town to buy provisions and came home with a wife. In no time this good practical woman sets about teaching the boys a thing or two about manners and courting. Needless to say her spirited brothers-in-law are soon itching to put their lessons into practice.

Using Ansco color and CinemaScope to decorate this slight tale, which is set in 1850 Oregon Territory, Producer Jack Cummings wisely got Gene de Paul to write the music and Johnny Mercer the lyrics to accompany the script, and also wisely refrained from using a star-packed cast. Howard Keel and Jane Powell play and sing the lead roles without taking themselves too seriously. And twelve lesser-knowns play and dance and sing and romp as the six redheaded younger brothers and the town girls they abduct to their farm. Director Stanley Donen starts his film somewhat slowly, but once Jane takes the boys in hand and gives them a few lessons to the irresistible "Goin' Co'tin' " tune, things begin flying and keep going at a fast pace right to the finale with its multiple shot-gun wedding. Michael Kidd's staging of the dances and musical numbers has a fresh and imaginative quality that is well suited to the period, the energetic brothers and the wide screen. With so many good numbers to choose from, I'm not sure which is my favorite: the strenuous dance done at the barn raising, the "Sobbin' Women" song sung by Keel when he tells his brothers about Plutarch's version of the Romans and the Sabine women (and why don't they do likewise—an act that turns sour for the boys because when they kidnap the six town girls, they forget to bring the minister, so Jane takes the girls in the house and exiles the boys to the barn for the winter), the beautifully timed lament sung by the lovesick brothers or the lovely "June Bride." But what you'll remember best about "Seven Brides" is the picture as a whole and its healthy, robust *joie de vivre*.

A NEW Hitchcock opus is always a treat at any time of the year, but a Hitchcock premiere in summer with its promise of chilling effects to relieve the heat is especially welcome. As a chiller, "Rear Window" is somewhat disappointing. Its plot, told in the screenplay by John Michael Hayes from the short story by Cornell Woolrich, about the man with the broken leg who sits at his window and watches his neighbors and has reason to believe that the jewelry salesman across the court murdered his wife, has such a familiar ring that you keep feeling you've seen it before. You can trust Alfred Hitchcock to give you some cooling scares even when he's dealing with old hat; and he comes through. But in between the thrills, Hitchcock has made an entirely different (for him) kind of picture.

"Rear Window" is really a prolonged study in characterization. As the man with the broken leg, James Stewart is portraying an out-of-work photographer who is pretty restless after sitting for six weeks with little to do but watch the neighbors. He quarrels with his lovely, wealthy fiancée and resists marrying her. Grace Kelly is mighty attractive as this girl, especially in some Edith Head gowns that she wears in a casual rich manner. So in love with Jim is she, however, that she wants him on any terms, even if they are not strictly honorable—and even if she has to play along with his game of murder-across-the-court. She's skeptical, and so is Jim's detective friend (Wendell Corey) and so is the visiting nurse (Thelma Ritter).

Most of "Rear Window" is concerned with characterizations in the "Street Scene" manner. The locale is the rears of houses and apartments around a courtyard in New York's Greenwich Village, a greatly impressive set that is a curious mixture of realism and theatrical device. The people are the usual types: a struggling composer (Ross Bagdasarian), a Miss Lonely Hearts (Judith Evelyn), the jewelry salesman (Raymond Burr), some newlyweds, a dancer, a sculptor and various other people all of whom one might find in a square block in Greenwich Village. (I should know; I live in an apartment very similar to the one in which Jim sits and peeps.) As a movie, "Rear Window" is often talky and artificial. The talk is amusing, but you keep wishing Hitchcock would get on with his story.

THE War Relief Services of the National Catholic Welfare Conference has made a forty-five minute documentary, "The Works of Peace," which also has a great deal to say about the ravages of war. After concentrating on expertly-edited shots of refugees in Europe and Asia (including touching views of children with the faces of old men and escapees coming into the free world from behind the Iron Curtain) the film moves on to show what the War Relief Services, created by the United States Hierarchy, is doing to help these people. Maryknoll Sisters in action, refugee border camps along the Iron Curtain, camps in Berlin, Hong Kong, Pusan and other places where DP's have

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

"The most pressing duty of Christians is to live the liturgical life, and to increase and cherish its supernatural spirit."

Pope Pius XII

WORSHIP

A LITURGICAL REVIEW

Featuring

PROVOCATIVE, POPULAR DISCUSSIONS ON

GREGORIAN CHANT
VERNACULAR
PARISH PRAYER
BREVIARY REFORM
DIALOG MASS
SACRAMENTALS
MYSTICAL BODY
SUNG MASS
EASTER VIGIL
LITURGICAL YEAR
LAY PRIESTHOOD
LAITY & BREVIARY

Trial Subscribers become Permanent Readers

Published by the Monks of St. John's Abbey, assisted by front-line liturgists, theologians and Gregorian Chant authorities from America and Europe.

10 issues annually 64 pages
$3.00 (outside U.S.A., $3.50)

THE LITURGICAL PRESS
Collegeville, Minnesota

collected, scenes of clothing being packed after the American Thanksgiving donations, shots of the Papal Storerooms in Vatican City and the distribution of clothing to the "roofless ones"—all tell more effectively than words of the works of charity that are also works of peace. Although this is obviously a propaganda film, it is as well made as many a commercial job, and its point, in the words of the Pope, is "a stark challenge to Christian compassion." "The Works of Peace" can be rented by interested groups from NCWC.

PHILIP T. HARTUNG.

COMMUNICATIONS

"ANTI-SEMITISM TODAY"

New York, N. Y.

TO the Editors: Will Herberg's "Anti-Semitism Today" [July 16] is one of the most intelligently reasoned and conclusive contributions on the present position of the Jews in the United States. If it nevertheless fails to leave the reader entirely satisfied, it is because his argument is in a sense incomplete. Herberg sums up the case by saying that "the future of the Jew in America is bound up with America's future," and he sees the danger for both in the new "character type" that threatens to overwhelm the "inner-directed" type once the "tradition-directed" type has disappeared. . . .

The question is how America will be able to cope with the tendencies of the growing "other-directed group," and this includes the problem of what the American Jew can do to help. Obviously he should not be expected to sacrifice himself on the altar of total adjustment, any more than this can be expected of his non-Jewish fellow citizens. But it is quite another matter whether American Jewry should not at this point undertake a kind of "agonizing reappraisal" of its own historical position.

The conflicts existing today among Jews and non-Jews with regard to the latter's attitude toward the young state of Israel could be solved quite easily if the Jews would accept Israel's statehood, which after all was the outcome of a world-wide Zionist struggle, not merely as a political success. They should make an effort to understand the dual significance of the establishment of Israel: as the end of one development, and as the beginning of another.

Basically, Israel's statehood means the end of the diaspora, and the beginning of a new Jewish national life enjoying the benefits of full sovereignty. Hence the Jews all over the world, though at a very late date, are finally confronted with a decision, provided they are free to make a decision (in other words, Jews in all countries governed by democratic principles): either to emigrate to Israel, or to stay in their adopted home-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

lands. The decision made by American Jewry is a matter of record: a small fraction of enthusiastic young Zionists and a few older members of the movement have gone to Israel; perhaps others may follow. But numerically speaking, the decision has been rendered in the negative.

Regardless of anyone's personal opinion, the fact remains that the controversy over the so-called "dual loyalty" may be likened to beating a dead horse. The unconditional loyalty of the Jews in the United States —ever since the first twenty-three immigrants landed here from Recife, Brazil—has never been in dispute. As regards their classification, in the past the Jews have distinguished themselves from other immigrant groups in this country in that they were not Russian, Italian, or German immigrants but Russian Jews, Italian Jews, or German Jews. Frequently, one and the same group of people was designated either as Jewish immigrants or Russian, Italian or German immigrants, depending on their cultural background and attitudes and the specific Jewish characteristics and qualities they had maintained.

Ever since the republic of Israel came into being—that is to say, ever since the Jewish people acquired a homeland—the situation of the Jews has become normalized. Even if they have no collective country of origin, they now have a homeland, a permanent state structure, outside the boundaries of the United States (and other lands, of course). . . .

The ideological confusion which is particularly evident on the Jewish side, as evidenced, for instance, by the American Council for Judaism with its "Americans of Jewish faith," now makes room for the clear-cut definition of the Americans of Jewish descent. (The term "Americans of Jewish faith" was always ambiguous and misleading because it applied equally well to a Polish or British gentile converted to Judaism.)

However, the position of the Jews is not entirely solved merely by clarifying the political status which places an American Jew, in his emotional relations to Israel, on the same level as other American immigrants in relation to the countries of their forebears. Herberg has rightly pointed to the Jewishness of the Jew, to his loyalty to the laws of his religion, which the author characterizes as qualities tending to create a separate existence in a gentile world, as embodied in a statement by Jacques Maritain quoted by Herberg: "Like an alien body . . . it gives the world no peace . . . so long as the world has no God."

However, it must not be forgotten that Jewish national existence, since the fall of Jerusalem, has been one of an alien people among other peoples, and the religious idea functioned at the same time as a national and political idea maintaining by sheer ideological strength the illusion of a non-existent state. Therefore the creation of the state of Israel must have a special meaning that transcends the mere establishment of a small state in the Near East, unless the fulfillment of a strictly political aspiration is regarded as an end in itself—a viewpoint which is contradicted by the deeper meaning of Jewish history.

Practically speaking, the creation of the state of Israel should free the Jewish religion from its self-imposed duties of the diaspora (namely, to maintain the idea of the nation and statehood alongside the fulfillment of Jewish religious ideals). In other words, Judaism, ossified in numerous rites, rules and traditions, has now been freed for its deeper strength and significance.

This is not the place to go further into this question. Suffice it to say that the eternal postulates of Judaism, if expressed among the Jews outside of Israel in clearer and more forceful language, might today confer upon Judaism an entirely new stature liberated from the rigidities of partly sterile tradition and hence free to give the eternal ethical values renewed vigor.

The so-called "ultimate significance of the marginality and unadjustability of the Jew" that Herberg takes for granted belongs to the period preceding the creation of the new state of Israel, and no longer appears as an immutable fact. Herberg's definition is derived from a fundamentally European concept. For in Europe the Jews were, in the final analysis, an alien people amid other peoples. This was not felt as such so long as there were only few Jews, but it became the cause of rising tensions the more the Jewish population increased.

In his important book *Portrait of Europe,* Salvador de Madariaga has pointed out that the persecution of the Jews in Europe grew "from the tension between time and space." "Every member of a European nation was rooted in his own soil, but the Jew was rooted in his memories. This allowed a tension to grow between the living and thinking of the Jews and their environment, which in its characteristics, but not in its impact, was different from all other peoples."

Such a situation does not exist in the United States. The pluralism of American culture, the fact that the American nation is a "nation of nations," is calculated to prevent a repetition in our country of the fate the Jews suffered in Europe. Therefore, Mr. Herberg is quite right when he says that the continued existence of this pluralism, which has made the greatness of the United States, is also the *sine qua non* for the prevention of a new anti-Semitism.

However, this presupposes, on the Jewish side, that the Jews in America, as Americans of Jewish descent, search for a relationship toward Israel and toward Judaism that corresponds to the facts of history. It also should cause them to ponder the true meaning of Israel, as a historical phenomenon and a personal challenge.

MANFRED GEORGE,
Editor, *Aufbau.*

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The Monastery As an Enduring Challenge

THE MONK AND THE WORLD. By Walter Dirks. David McKay. $3.50.

By FRANCIS SWEENEY

THIS is a brilliant essay on monasticism vis-à-vis the world, or more precisely, on the part played by religious orders in the Church's task of sanctifying mankind. It is enlightening and maddening by turns, and dull only in the infrequent pages where the stream of exposition widens out into the ponds and marshes of the historiographer's jargon. The book deserves a wide reading.

Who is the courageous author who has attempted no less than a philosophy of the history of monasticism? He is co-editor of the *Frankfurter Hefte,* with a distinguished record as a journalist. Editor of the progressive Catholic *Rhein-Mainischen Volkszeitung* at twenty-three, he was imprisoned (and the paper confiscated) in 1933. On his release he worked for the *Frankfurter Zeitung* until its suppression in 1943. He joined the *Frankfurter Hefte* in 1946.

In the lucid discussion of the religious vows, the term "monastic" is stretched to include not only Benedictines but Franciscans, Dominicans and Jesuits. The author summarizes the Orders' service to history as the confrontation of the three "demons": sexual materialism, the abuse of power and the worship of wealth.

He views religious life in a context as wide as time:

> The three vows . . . are a common service to history. They set up against the demons their oath and their triple renunciation in behalf of us all. Only thus does this "exaggerated" renunciation of the plenitude of good human potentialities and functions, connected with sexual love and marriage, with possession and security, with freedom and power, become meaningful. Only in the economy of mankind and its history does this heroic sacrifice become meaningful. Because others lose themselves and thereby imperil history in God's way, they throw themselves into the breach. They do it for the sake of the thing they sacrifice. If they sacrifice love and marriage, it is for the sake of love and marriage. . . .

Dirks is astoundingly successful in measuring the success of the great Orders at giving "the Christian answer to a whole epoch." The treatment of the Benedictines is worthy of Dawson or Belloc. The problem of the contemporary relevance of the monastic spirit seems more hastily engaged, and in terms which do not have equal weight everywhere. The reviewer must here confess his inability to judge the wisdom of the author's divination: after all, Dirks is writing in West Germany, where the Church must needs be the lean and stripped wrestler of the patristic metaphor.

Here are the goals which the author sets for the Orders: Benedictine stability and peace must create centers of faith and liturgical worship in this time of "modern migrations." "The peace of the brothers, who live in harmony under one roof—that is the real service which the abbey can perform, for God, for themselves, for us, and for the caravan of mankind."

The spirit of the Franciscans must teach men "the surmounting of fear of life by having the courage to be insecure."

"The Dominicans who surmount the inquisitorial-scholastic period are in the fortunate position of continuing with the same task which was assigned to them at the moment of their order's birth, the task of being freethinkers who pray. There are such Dominicans." (This is an unfair cartoon of the modern Dominican, which does not give recognition to the contemporary Dominican achievement in Great Britain and France.)

"The Jesuits could be the intellectual friends of mature Christians; they could regard it as a function of their pastorate to help those who are immature to become mature. The 'Freedom of the Christian' might be the special slogan and goal of the Society of Jesus."

The author writes as "a man interested, as a Christian, and as a journalist"; his insights are those of the trained political reporter. The descriptions of the tone of an age are masterly, and reveal a thorough understanding of the form and pressure of Western civilization. Sometimes, to be sure, though Dirks is nothing if not confident, the bland oracular trumpet speaks with an uncertain sound. It is nonsense to say of Saint Francis' renunciation of property before the Bishop of Assisi: "This is good Marxist thinking and good Christian thinking as well." The wonder is that with so wide a campus traversed in so small a book, there is so little nonsense. If this is a fair sample of the writing in postwar German Catholic papers, our German brethren are being well served indeed.

Ars Poetica

THE COLLECTED POEMS OF OLIVER ST. JOHN GOGARTY. Devin-Adair. $5.

By VIVIAN MERCIER

I SAID in these columns recently that I believe Dr. Gogarty to be one of the greatest of living poets; it is now my pleasant task to give chapter and verse for that belief. I shall take as my text the following characteristic lines:

Begone, sweet Ghost, O get
you gone!
Or haunt me with your body
on;

which could just as easily—far more easily—have been written in the sixteenth or seventeenth centuries as in the twentieth.

T. S. Eliot and others have written much on the tradition of wit that was abandoned by English poets about the middle of the eighteenth century, but they show greater skill in writing *about* it than *in* it. For Gogarty, as the two lines

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

above suggest, that tradition never died; he grew up steeped in the first transmitters of it—the Roman poets, with Horace at their head, who first imitated Greek lyric and epigrammatic verse. Much as Gogarty admires Virgil, it is Horace or Catullus or Martial that he follows in his most successful poems—or else the Greek poets that they imitated.

Gogarty feels at home in the old pagan world, as the puritan Eliot never could, but it is probably fair to say that he has accepted the tradition of wit pretty much "as is," without making a serious attempt, as Eliot has, to adapt it to the twentieth century. Most modern imitators of Horace have produced successfully only pastiche and "light verse," but Gogarty, like Horace himself, can go far deeper than that. We, with our Rousseau-inspired notions of sincerity, cannot believe that the witty paradox of "Or haunt me with your body on" has anything to do with true love or true grief, though we are all-too-well attuned to the sighs and moans that breathe from the preceding line.

Furthermore, Gogarty refuses to give up the use of a wide variety of lyric meters, such as Horace employs, merely because many of these meters have seemed the preserve of comic poets since the days of W. S. Gilbert or of Thomas Hood. Take "Farrell O'Reilly," which Gogarty includes in his section "Elegies." By the standards of most twentieth-century poets and critics, nothing could be less elegiac than the anapestic meter of:

The dairy maid holding her
blouse at her throat,
As he enters the yard in his
cut-away coat.

Indeed, the diction and subject matter of these two lines would be considered inappropriate in even the most jazzed-up of modern elegies. Yet I do not think you will be able to read the whole poem without deeply feeling its elegiac mood.

The "New Critics," with their constant anxiety about consistency of tone, must be baffled by Horace, if they can read him at all. At one point in the famous Fourth Ode of Book One, he solemnly tells us that "*pallida Mors,* pale Death, knocks impartially at poor men's hovels and the towers of kings," but a few lines farther on he is gaily assuring Sestius that where he's going people won't say, "Roll you for the drinks," ever again. If that isn't in essence what *nec regna vini sortiere talis* means, then it means nothing to me. Gogarty, similarly, never hesitates to mix the familiar with the solemn.

But why attempt to anticipate the carpers? Let me try, rather, to emphasize the poet's virtues by a few—all too few—quotations. There are at least a dozen love songs which, like "Begone, sweet Ghost," really cry out to be quoted in their entirety. When read once they seem, like certain poems of Herrick

"MOVIEMAKING OF A RARE AND HIGH ORDER!"
—Abe Weiler, Times
COLUMBIA PICTURES presents
MARLON BRANDO
On The Waterfront
AN ELIA KAZAN PRODUCTION
co-starring
KARL MALDEN · LEE J. COBB · with ROD STEIGER · PAT HENNING · and introducing EVA MARIE SAINT
Produced by SAM SPIEGEL · Screen Play by BUDD SCHULBERG · Music by LEONARD BERNSTEIN · Directed by ELIA KAZAN
Air-Conditioned
Astor
B'way & 45th St.
DOORS OPEN
9:45 A.M.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Earn Quick Cash with CATHOLIC Christmas Cards

Sell cards that express the true spirit of Christmas and pay you handsome profits. Show glorious new Cathedral line of De Luxe **Religious** Christmas Cards WITH SENDER'S NAME INSCRIBED. All your Catholic friends will want them. It's easy to take orders and earn a tidy sum in spare time. No experience needed.

Easy To Add To Your Earnings

Make **$1 profit** on each box of exquisite new Color-Photo Christmas Cards. Over 150 new money-makers: 21-card $1 Catholic Assortments; "Just For Us" **doubly personalized** Family Christmas Cards; Sound & Action Cards; Stationery; $1 Gifts. Special, while they last, 50 for $1 Christmas Card Box!

Now! Exclusive! **Cathedral Line Name-Imprinted Christmas Cards**

Extra Money for Church Groups

Proven plan starts you or your group making money at once. We furnish Assortments on approval & samples of Name-Imprinted items **FREE.** Also list of Factory Surplus Bargain Specials and amazing new Catalog Shopping Plan that boosts your earnings overnight.

MIDWEST CARD COMPANY, Dept. H-126
1113 Washington Avenue, St. Louis 1, Missouri

ACT NOW—MAIL FOR SAMPLES

MIDWEST CARD CO., Dept. H-126
1113 Washington Ave., St. Louis 1, Mo.
Please send money-making details and samples.

*Name*_____

*Address*_____

*City*_____ *Zone*____ *State*_____

St. Cloud Marian Year Pilgrimage
EUROPE and the HOLY LAND

Leave N. Y. October 1
Return N. Y. November 1

Visit
FATIMA, PORTUGAL, CAIRO, JERUSALEM, ATHENS, ROME, FLORENCE, VENICE, MILAN, SWITZERLAND, LOURDES, PARIS, LONDON, IRELAND

Entire trip by chartered TWA Constellation
Hotels, meals, sightseeing all included
$1495 per person

For further information write:
Rev. William A. Kloeckner
St. Alexius Church, West Union, Minn.

A CATHOLIC BOOK SERVICE

A thorough search service on out-of-print books, any subject or language. Diligent personal attention. No obligation to purchase. Complete want lists invited.

All new and current titles supplied, postpaid, at published prices.

C. F. PETELLE
Box 289 Maywood Illinois

40% SAVING

from single copy price

see special 30th Anniversary coupon on inside back cover

and Ben Jonson, to have been known always, so inevitable is their phrasing.

Like Horace, Gogarty possesses the power to sum up his essentially pagan wisdom in epigrammatic lines—a talent most modern poets jettison, if they have it, for fear of platitude. Here are some lines from "Centaurs":

Thus was the Ancient Wisdom found,
A wisdom suited to my mind,
And taught by Chiron the renowned,
The man and animal combined.

Lest you think of Gogarty as a purely citified poet, I must point out that "Earth and Sea," the section devoted to nature poetry, is the longest of the book's seven divisions. Note the precise observation of these lines from "Limestone and Water":

This is the rock whose colours range
From bright to dark when wet with rain,
Clear as an eye whose colours change
From smoke-grey blue to dark again. . . .

He is even prepared to wander among the constellations like Shelley, putting into verse, not his own observation, but the hypotheses of the scientist:

Even the primordial Dark that once
Engendered light, nor growth debars,
Is phosphorescent with dead suns,
And pregnant with the dust of stars.

Most people, however, picture Gogarty most easily as a jester, the mocking Buck Mulligan of *Ulysses*. This side of him is also well represented in *Collected Poems*, though none of his famous limericks and parodies are included. "Leda and the Swan" handles Greek legend with a whimsical touch that only Giraudoux can equal:

Of the tales that daughters
Tell their poor old mothers,
Which by all accounts are
Often very odd;
Leda's was a story
Stranger than all others.
What was there to say but:
Glory be to God?

The words in the last line are used colloquially in Ireland to express incredulous surprise, but they are also appropriate in a pagan reference to the king of the gods. The whole poem, again, is a subtle work of art, not mere light verse.

In his poem "Virgil" Gogarty says that the woodland deities gave two rewards to the Roman poet for his celebration of them:

The waving of the meadows in his song
And the spontaneous laurel at his tomb.

Let us grant that Gogarty already possesses the first gift—and hope that any need for the second will be long delayed.

Seeking the Past

FLIGHT TO AFRICA. By Johanna Moosdorf. Translated by Richard and Clara Winston. Harcourt, Brace. $3.50.

By JEAN HOLZHAUER

WHEN Suzanne Lebrun, a young matron living in Africa, commits suicide, her husband Marcel looks to her pre-marital life in Germany for her motive. An exploratory trip to the fatherland yields not one possible clue but several: he has to choose between her harrowing war experiences, her trials as an amateur prostitute, and a platonic love affair with an idealistic musician.

Although wounded in the ego, he decides in favor of the musician. Then contradictory evidence arises. On his return to Africa, he begins to believe that Suzanne, if not bewitched by her black neighbors, was put in touch by them with a larger life of the spirit. It appears that his wife, wearied by conflicts and by the material limitations of walls and roofs, swallowed a voodoo potion and slipped off the leash once and for all.

The natives who introduce her to her new astral freedom are less satisfied with the solution than she. Afraid of her ghost, they exorcise it

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

by burning the Lebrun house to the ground, with incantations. Marcel is last seen exhausted, slipping into the arms of a native enchantress who has had her eye on him for some time, and simultaneously into the somnolent, downhill existence of a white man "gone black."

In her appraisal of social conditions in postwar Germany and native Africa, the author achieves an interesting, non-committal balance. While not exactly supporting the doctrine of the noble savage, she points out that Western man shares with the primitives brutal and destructive impulses, and possibly outclasses them in deviousness.

In addition, through one of her characters, she suggests that in cultivating superstition, the Africans have far better developed their psycho-spiritual resources in such directions as thought-transmission and bi-location.

All this may be. When she has the same character suggest that Western ways are atrophying man's soul and will cause its eventual extinction, it is impossible not to buck, however. The soul differs in essence from the dodo and the reproductive organs of the worker bee, and though "mobilizing the forces of matter" (Technology? Science? Public Housing? Miss Moosdorf does not specify) may cause some souls to suffer, it seems unlikely to do away with them altogether.

Miss Moosdorf's novel is sometimes clumsy in style ("'Yes', Englehardt said, tormentedly.") and fuzzy in characterizations and implications. It is most successful in its description of Germany, least so in its account of Africa. There is no clear impression of the social framework in which Suzanne Lebrun lived and died, or of the relationship between natives and colonists as there is, for example, in Forster's and Orwell's stories of India. Putting down the book, one is tempted to echo Miss Una O'Connor's famous line in "Cavalcade," delivered on first hearing of the Boer War. "Madame," she said, with that wonderful look of plaintive bewilderment, "where *is* Africa?"

We, the People

AMERICAN WAYS OF LIFE. By George R. Stewart. Doubleday. $3.95.

By JOHN COURNOS

TO paraphrase an old adage, historical necessity is the mother of human adaptability. Thus, but for the Boston Tea Party we might have become, like the English, a nation of tea drinkers. Because of that and the war that followed, for fifteen years Americans did not have tea and got out of the habit. Coffee got its chance, and more than held its own against the resumption of the tea habit, a habit which, Mr. Stewart notes, still holds on in Canada.

Necessity played a major part in the formation of habits, usages and customs commonly labelled as American, the author points out throughout his book, which is full of interesting and often entertaining information. This is as true of food as of drink. The first English colonists had to eat, and as they could

HUNDREDS OF KITS ARE NEEDED . . .

by the missionaries, to relieve the sufferings of their people. One of these Kits, carefully designed for the most effective use, can be sent for a gift of $30. Many of the readers of The Commonweal have already accepted this opportunity. Will you not generously join that number? Send your gift to Rev. Edward F. Garesche, S. J., President, Catholic Medical Mission Board, Inc., 10 West 17th Street, New York 11, N. Y.

SAMPLE COPY ON REQUEST

CROSS CURRENTS

VOL. IV. NO. 3 — 4th YEAR OF PUBLICATION

Editorial: The Necessity of Politics *Joseph E. Cunneen*

Letter to His Father *Franz Kafka*

Faulkner's Inverse Theology *C.-E. Magny*

The Priest-Workers in France *Friedrich Heer*

Recent issues contained articles by Georges Bernanos, Karl Jaspers, Yves Congar, Carl Rogers, Jean Danielou, Emmanuel Mounier, Romano Guardini, Walter Dirks & Simone Weil.

☐ Please send a sample copy.
☐ Enter a subscription for:

NAME .....

ADDRESS .....

CITY ..... ZONE ... STATE .....

CROSS CURRENTS, 3111 Broadway, New York 27, N. Y.
$3 a year (4 issues), $1 a copy
☐ Please bill. ☐ Check enclosed.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

THE COLLEGE OF SAINT CATHERINE

announces

A GRADUATE PROGRAM IN LIBRARY STUDIES

leading to

THE MASTER'S DEGREE IN LIBRARY SCIENCE

beginning September, 1954

Under the Administration of the Sisters of Saint Joseph

For information, address
The Director of the Library School
The College of Saint Catherine
Saint Paul 1, Minnesota.

Classified

IRISH BOOKS AND GIFTS

★ Books, Linens, Gifts. *Catalogs.*
IRISH INDUSTRIES DEPOT, Inc.
870 Lexington Ave. (near 65th), New York

CATHOLIC BOOKS

★ Original designs for crucifixes and statues by modern artists. Exceptional stock of Catholic books, cards. Catalog on request.
THE GUILD BOOK SHOP
117 E. 57th St., N.Y. 22, N.Y. PLaza 3-0225

CATHOLIC GREETING CARDS

★ DISTINGUISHED, UNUSUAL CATHOLIC CARDS for Christmas, every occasion. Patron Saints of Professions, Madonnas of Americas, also large prints of same for framing. Samples, prices on request. SERRANA, P.O. Box 411, Santa Barbara, California.

INDUSTRIAL SITES

★ TAX-EXEMPT INDUSTRIAL SITES, For Lease in Jersey City. L. N. Rosenbaum & Son, Negotiators of Financing For Large Industrial Projects. 656 Fifth Avenue, New York 17, N. Y.

AGENTS—SALESMEN WANTED

★ Man to earn $150 up per week. Long needed invention. Advertised worldwide. Prospects everywhere. Full or part time. Exclusive. No investment. Free use of samples. Write Red Comet, Inc., Dept. 369-M, Littleton, Colorado.

POSITION WANTED

★ MALE SECRETARY-TYPIST. Single, young, experienced, unafraid of productivity and details. Seeks position in Chicago. Available in October or November. Box 813, The Commonweal.

not get what they liked they grew to like what they got. The habits they had formed in England were tenacious, but scarcely less tenacious than the habits they had been impelled by necessity to form here. And habit, in the long run, acquires the virtue of having necessity on its own. It was long before the cattle industry, depending on importation, could be established. Luckily pigs were "environmentally" found fit to thrive here; hence to this day pork is an article of popular consumption, a very close second to beef and veal.

Functionalism has played as important part in our clothing as in our shelter, and also in our social usages and morals. From the Indian we have taken the moccasin; and only fairly recently have we found the courage to divest ourselves of the waistcoat imposed upon us by England.

The most interesting feature of sex in America is that at one time, owing to scarcity of women, a woman acquired "rarity-value," a circumstance to her advantage and one, too, which encouraged "romance." But the author is not at his best discussing this or religion or anything that is important in essence. It is indeed as a dispenser of information rather than of knowledge—an important distinction—that he is at his happiest. As such, he should prove of infinite value to the quiz boys who run our radio and television programs, as well as to the quizzies who are the inevitable party to them.

In the review of *I'll Cry Tomorrow* [July 16] I neglected to credit Mr. Mike Connolly and Mr. Gerold Frank who collaborated with Lillian Roth. Miss Roth has acknowledged her own debt to these professional writers; I am sorry that I did not do the same. JOHN COGLEY.

REVIEWERS

Father Francis Sweeney, S. J., is on the English faculty of Boston College.

Vivian Mercier is co-editor of *1,000 Years of Irish Prose*.

Jean Holzhauer is a critic who frequently writes for this magazine.

John Cournos is an anthologist and critic who contributes to the *Saturday Review* and other periodicals.

Educational

MARYLAND

COLLEGE OF NOTRE DAME OF MARYLAND

North Charles St., Baltimore 10, Maryland. A fully accredited Catholic College for Women, conducted by the School Sisters of Notre Dame. Courses leading to B.A. degree, with concentration in Art, Languages, Literature, Sciences, Music, Social Studies, Speech, Mathematics, Philosophy and Theology. Workshops in Creative Writing. Education courses leading to teacher certification. Pre-medical and laboratory technical training. Full Physical Education program, including Swimming. Address the Registrar.

RHODE ISLAND

PORTSMOUTH PRIORY SCHOOL

Portsmouth, Rhode Island, 23 miles from Providence, 8 miles from Newport, on inland waters of Narragansett Bay. Conducted by American Monks of the English Benedictine Congregation, assisted by Lay Masters. Five forms, 8th grade and four years of high school. Standard Preparatory Course for all colleges and technical schools. Added opportunities in Mathematics and Languages. College Board Examination. Full facilities for athletics including sailing. Address the Secetary.

POLIO PRECAUTIONS

- DON'T mix with new groups.
- DON'T get overtired.
- DON'T get chilled.
- BUT DO keep clean.

GAMMA GLOBULIN — This gives temporary protection. The National Foundation will spend up to $19,000,000 for GG for the national stockpile in '54. Health officials will distribute it.

VACCINE — A safe and promising vaccine is being tested now. But results will not be known until 1955.

THE NATIONAL FOUNDATION FOR INFANTILE PARALYSIS

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

IN COMING WEEKS

Three articles on the estrangement of Europe from America; on America, the dream and nightmare of Europe.

By HANNAH ARENDT

EUROPE'S IMAGE OF AMERICA: "The current image of America in Europe may well become the beginning of a new pan-European nationalism. Our hope that the emergence of a federated Europe and the dissolution of the present nation-state system will make nationalism itself a thing of the past may be uwarrantedly optimistic. . . ."

EUROPE AND THE NUCLEAR BOMB: "Europeans used to see technical progress in America as Tocqueville saw the progress of American democracy, that is, as something which fundamentally concerned Western civilization as a whole, though for certain specific reasons it found its first and clearest expression in the United States. This attitude changed after the atomic bomb was dropped on Hiroshima; since then, there has been a growing tendency both to look upon all technical achievements as inherently evil and destructive and to see in America chiefly, and in Russia sometimes, the epitome of destructive technicalization which is hostile and alien to Europe. . . ."

EUROPE AND CONFORMISM: "It is curious to observe in Europe how little reported is the opposition to McCarthyism which is voiced in entire freedom in the United States. Even well-informed Europeans expect every American to have the same opinion on this matter . . . . What comes to light here is a characteristically European expectation of encountering a kind of conformism which needs no threats or violence, but arises spontaneously in a society that conditions each of its members so perfectly to its exigencies that no one even knows that he is conditioned. . . ."

SPECIAL ANNIVERSARY OFFER
NOT FOR CURRENT RENEWALS

THE COMMONWEAL, 386 Fourth Ave., New York 16, N. Y.

Enclosed is $3.00. Please send The Commonweal for six months (26 issues), including the three articles by Hannah Arendt, to:

Name .....

Address .....

City .....

8-13-54

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Christopher Dawson

is the General Editor of
a new series:

Makers of Christendom

This is a collection of Christian biographical (and autobiographical) documents from the opening of the Christian era to the present day. The texts are for the most part newly translated; all are provided with introductions and notes to help the non-specialist reader. The first two volumes are:

THE WESTERN FATHERS

Edited by F. R. Hoare

The great saints of the Dark Ages who stood out as rallying points for the forces of civilization: Sts. Martin of Tours, Augustine of Hippo, Honoratus of Arles, Germanus of Auxerre and Ambrose. Their exploits are recounted by their contemporaries very much as were the deeds of Count Roland and his paladins. The lives are interesting not only for the picture they give of the turbulent period in which these great men lived, but also because they have played a large part in shaping the pattern in which Christian heroism has been held up for the inspiration of Christians ever since.

$4.00

THE ANGLO-SAXON MISSIONARIES IN GERMANY

Edited by C. H. Talbot

The lives of Sts. Willibrord, Boniface, Sturm, Leoba and Lebuin, the correspondence of St. Boniface and the records of the travels of St. Willibald. These contemporary documents cover the great missionary movement, based on the British Isles, which aimed at the conquest of Germany and the Netherlands for the faith. This group of texts drives home the fact that in the period of reconstruction which followed that of the Western Fathers, the Church's creative civilizing power in this world arose precisely from the fact that she had her gaze fixed on the next. **$3.50**

Both ready on August 25th—order from any bookstore

For more about this series see the September number of Sheed & Ward's OWN TRUMPET. This will also contain our Fall list, news and reviews of books, and, of course, plenty of illustrations by Jean Charlot. To get the Trumpet, free and postpaid, write to Lucy MacGill,

SHEED & WARD **New York 3**

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED